Cup. 403. u. 21

THE TREATISE OF THE FIGURES

At the end of the Rules of Construction in the Latin Grammar, construed.

With every Example applyed and fitted to his Rule, for the help of the weaker sort in the Grammar Schools.

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Unto the weaker ſort in the Grammar Schools.

WE have a Proverb which doth ſay,
It is as plain *as Dunſtable way*;
The which (if ever) holdeth here,
Where, by Conſtruction, all ſo clear
Is made, ſo eaſie and ſo plain,
As whoſo will but take the pain,
Theſe figures well may underſtand,
As every one doth come to hand,
If ſluggiſh drones foreſlow their part,
Spare not but let them feel the ſmart.

De *of* Figuris *Figures.*

FIgura *a Figure* eſt *is* forma *a kind* dicendi *of ſpeaking,* novata *made new* aliqua arte *with ſome art.* Cujus *of the which* hoc loco *in this place* trademus *we will ſet forth* duo genera *two ſorts* tantùm *only,* ſcilicet *that is to ſay,* Dictionis *of a word* & *and* Conſtructionis *of Conſtruction.* Quid What figura a figure it is.

Figuræ *Figures* Dictionis *of a word.*

Figuræ *Figures* dictionis *of a word* ſunt *are* ſex *ſix.*

- Protheſis.
- Aphæreſis.
- Epentheſis.
- Syncope.
- Paragoge.
- Apocope.

There are more, but theſe may ſuffice for young beginners.

Protheſis (*the figure* Protheſis) eſt *is* appoſitio *the putting to* litteræ *of a letter,* aut *or* ſyllabæ *of a ſyllable* ad *unto* principium *the beginning* dictionis *of a word;* ut *as for example* Gnatus pro *for* natus *a ſon,* Tetuli pro *for* tuli *I have born.* Protheſis,

The applying of the examples unto the rule.

In the firſt of theſe two examples in the word Gnatus, *the letter* G *is put unto the beginning of the word* Gnatus, *for* natus.

In the ſecond example in the Verb tetuli, *the ſyllable* te *is put unto the beginning of the word* tetuli *for* tuli.

2. Aphæresis. Aphæresis (*the figure* Aphæresis) est ablatio *is the taking away*, literæ *of a letter* vel syllabæ *or a syllable* a principio *from the beginning* dictionis *of a word*, ut *as for example*, Ruit *for* eruit, *he hath plucked up by the roots*, Temnere *for* contemnere, *to despise*.

The applying of the examples to the rule.

In the first of these two examples in the Verb (ruit) *the Preposition* (e) *is taken from the beginning of the word* ruit *for* eruit.

In the second example in the Verb temnere *this syllable* (con) *is taken away from the beginning of the word, for* contemnere.

3. Epenthesis. Epenthesis (*the figure*) Epenthesis est interpositio *is the putting between* literæ *of a letter*, aut syllabæ *or a syllable* in medio *in the middle* dictionis *of a word*; ut *as for example*, Relliquias *a remnant*, Relligio *Religion*, addita l *the letter* l *being added*. Induperatorem *for* Imperatorem, *an Emperor or Captain*.

The applying of the example to the rule.

In the first of these Examples in the Word Relliquiæ, *the letter* l *in the middle of it is put in between: and likewise in the second example in the word* Relligio, *the letter* l *is put in between.*

In the third example in the word Induperatorem, *for* Imperatorem, *the syllable* du *is put in between in the middle, and it is not set down* Imduperatorem, *but* Induperatorem,

(n) *for* (m) *for a better ſound ſake, that is* Euphoniæ gratia, *as they uſe to ſay.*

Syncope (*the figure*) Syncope eſt *is* ablatio *the taking away* literæ *of a letter*, vel *or* ſyllabæ *of a ſyllable* è medio *from the middle* dictionis *of a word*: ut *as for example*, abiit *for* abivit *he went away*, petiit *for* petivit *he asked*, dixti *for* dixiſti *thou haſt ſaid*, repoſtum *for* repoſitum *laid up, and in ſuch like.* 4. Syncope.

The applying of the examples unto the rule.

In the firſt of theſe examples in the Verb abiit *for* abivit, *this letter* (v) *is taken away in the middle of the word.*

In the ſecond example in the Verb petiit *for* petivit, *the letter* (v) *is likewiſe taken from the middle of the word.*

In the third example in the Verb dixti *for* dixiſti, *the letters* (iſ) *are taken from the middle of the word.*

In the fourth example in the Participle repoſtum *for* repoſitum, *the letter* (i) *is taken away from the middle of the word.*

Paragoge (*the figure* paragoge) eſt appoſitio *is the putting to* literæ *of a letter*, vel *or* ſyllabæ *of a ſyllable* ad finem *to the end* dictionis *of a word*: ut *as for example*, dicier *for* dici *to be ſaid.* 5. Paragoge.

The

The applying of the example unto the rule.

In this one example in the infinitive mood paſſive in the Verb dicier *for* dici, *this Syllable* (er) *is put unto the latter end of the word.*

6. Apocope. * and here alſo the figure Syncope.

Apocope (*the figure* Apocope) eſt ablatio *is the taking away* literæ *of a letter* vel ſyllabæ *or of a ſyllable* a fine *from the end* dictionis *of a word*; ut *as for example* peculi *for* peculii *ſubſtanc.*, * dixtin' *for* dixtine *haſt thou ſaid*, ingeni *for* ingenii *of wit.*

The applying of the examples unto the rule.

In the firſt of theſe examples in the Noun ſubſtantive peculi *for* peculii, *the laſt ſyllable* (i) *is taken away from the end of the word* peculi.

In the ſecond example in the Verb Dixtin' *for* dixtine, *the letter* (e) *is taken away from the word* dixtin'.

In the third example in the Noun ſubſtantive ingeni *for* ingenii, *the laſt ſyllable* (i) *is taken away from the word* ingeni.

Figuræ Conſtructionis *Figures of Conſtruction.*

* Principally thoſe names run not ſo fitly in Engliſh.

Sunt * octo figuræ *there are eight figures* conſtructionis *of conſtruction*: Appoſitio *Appoſition*, Evocatio *Evocation*, Syllepſis, Prolepſis, Zeugma, Syntheſis, Antiptôſis, *and* Synecdoche.

Appoſitio,

Appoſitio, *Appoſition.*

APpoſitio (*the figure*) *Appoſition* eſt *is* * continuata *a continued* ſive immediata conjunctio *or an immediate joyning together* duorum ſubſtantivorum *of two ſubſtantives* ejuſdem caſus *of the ſame caſe*, quorum altero *by the one of the which* alterum *the other* declaratur *is declared*; ut *as for example* Flumen Rhenus *the River Rhine, or the Rhine.*

Quid ſit appoſitio, what appoſition is.

* where no other word cometh between them

The applying of the example unto the rule.

In this example the two ſubſtantives Flumen Rhenus, *the River Rhene, are joyned together without any word coming between them, and the one ſubſtantive* Rhenus *doth declare what River is meant by the other ſubſtantive* Flumen.

Appoſitio autem *and (this figure) Appoſition* poteſt eſſe *may be* plurium ſubſtantivorum *of more ſubſtantives than two*; ut *as for example* Marcus Tullius Cicero.

Some count appoſition to be no figure at all.

In this example theſe three Subſtantives are joyned together.

Interdum *ſometimes* apud authores *in Authors* ſubſtantiva *the ſubſtantives* ponuntur *are put* in diverſis caſibus *in divers caſes* perinde *in ſuch ſort* quaſi *as if* pertinerent *they did appertain* ad diverſa *unto divers things*; ut *as for example* urbs Patavii *the City of Padway* apud Virgilium *in Virgil*; urbs Antiochiæ *the City of Antioch* apud Ciceronem *in Cicero.*

An Exception.

The

The applying of the examples unto the rule.

In theſe two examples, in the firſt, urbs Patavii, *the latter ſubſtantive* Patavii *is put in the genitive caſe, whereas the former ſubſtantive* urbs *is the nominative caſe.*

In the ſecond example urbs Antiochiæ, *the latter ſubſtantive* Antiochiæ *is the genitive caſe, when as the firſt ſubſtantive* urbs *is the Nominative caſe.*

A note.

In appoſitione *in (this figure) Appoſition* ſubſtantiva *the ſubſtantives* non inveniuntur *are not found to be* ſemper *always* ejuſdem generis *all of one gender,* aut numeri *or number.* Nam *for* quoties *as often as* alterum *the one* ſubſtantivorum *of the ſubſtantives* caret *lacketh* ſingulari numero *the ſingular number,* aut eſt *or is* nomen * collectivum *a noun collective,* poſſunt eſſe *they may be* diverſorum numerorum *of divers numbers*; ut *as for example,* urbs Athenæ *the City Athens.*

* which in the ſingular number ſignifieth multitude.

The applying of the firſt example unto the rule.

In this example the latter ſubſtantive Athenæ *is the plural number, albeit the firſt ſubſtantive* urbs *be the ſingular number: becauſe* Athenæ *doth lack the ſingular number, by the common rule.* Hæc ſunt fœminei generis, numeríque ſecundi, &c.

Ovid. In me turba ruunt luxuriosa proci. Proci

wooers

where is turba luxuriosa *being a riotous or wanton company,* ruunt *come rushing in.*

The applying of the second example unto the rule.

In this second example, proci *the first substantive in construction, being the plural number; yet the latter substantive in construction,* turba, *being a noun collective, is the singular number and of the feminine gender, though* proci *be the masculine gender.*

Virgil. Ignavum fucos pecus à præsepibus arcent. Subaudi apes *the bees* arcent à præsepibus *drive from their hives* fucos *the drones* pecus ignavum *being a sluggish cattle.*

The applying of the third example unto the rule.

In this third example the first substantive fucos *is the plural number, albeit the second substantive* pecus, *being a noun collective, be the singular number.*

Triplici nomine fit Appositio.

Appositio (*this figure*) *Apposition* fit *is made* triplici respectu *in three respects.*

Apposition made for three respects. 1.

Causa *for the cause* restringendæ *to restrain* generalitatis *a generality*; ut *as for example,* Urbs Roma *the City Rome.* Animal equus *a living creature, an Horse.*

The applying of the examples unto the rule.

In the first of these two examples, urbs Roma,

ma, *here is made an Appoſition to reſtrain the general ſignification of this word* urbs, *which ſignifieth any City, to the proper City* Rome.

In the ſecond example, Animal equus *a living creature an Horſe, the word* animal, *which ſignifieth generally any living creature, is reſtrained to the more ſpecial ſignifying of an horſe.*

Cauſa *for the cauſe* tollendæ *of taking away* æquivocationis *equivocation or double meaning,* ut *as for example,* Taurus *a mountain of Aſia,* Lupus *a fiſh.*

The applying of the examples unto the rule.

In the firſt of theſe examples for the taking away of all doubtful ſignifications, this word Taurus, *which ſignifieth ſundry things elſe, is meant of a mountain in* Aſia.

In the ſecond example, Lupus piſcis, *the word* Lupus, *which hath other ſignifications, is here ſpoken of a fiſh called a Pike or Pikrel.*

Et *and* ad *to* attribuendam *attribute* proprietatem *(an eſpecial) property (to any thing;)* ut *as for example* Eraſmus vir exactiſſimi judicii, *Eraſmus a man of moſt exact (or perfect) judgment.*

The applying of the firſt example.

In this firſt example theſe words vir exactiſſimi judicii *are added to* Eraſmus, *to ſignify this proper quality in him.*

Nereus

Nereus adoleſcens inſigni forma, *Nereus a man of ſingular beauty.*

The applying of the ſecond example.

In this ſecond example theſe words adoleſcens inſigni forma *are added to* Nereus, *to note this ſingular gift in him.*

Timotheus homo incredibili fortuna, *Timotheus a man of incredible fortune.*

The applying of the third example.

In this third example theſe words homo incredibili fortuna *are added to ſignify this rare property in him.*

Evocatio *Evocation.*

CUm *when as* prima *the firſt* vel ſecunda perſona *or the ſecond perſon,* immediate *immediately* (*or without any thing coming between*) evocat *calleth out* ad ſe *unto it ſelf* tertiam *the third perſon,* ambæ *both of them* fiunt *are made* primæ *of the firſt* vel ſecundæ perſonæ *or of the ſecond perſon;* ut *as for example* Ego pauper *I being poor* laboro *do work.* Tu dives *thou being rich* ludis *doſt play.*

Some learned men do think this alſo to be no figure, and that upon good reaſon

The applying of the examples unto the rule.

In the firſt of theſe examples ego *the firſt perſon joyned immediately with the word* pauper *of the third perſon, maketh the ſame alſo to be in this Conjunction the firſt perſon.*

In the ſecond example, tu *the ſecond perſon joyned*

joyned immediately with the word dives *of the third perſon, cauſeth the ſame alſo in this conjunction to be of the ſecond perſon.*

What the figure Evocation is.

Ergo *therefore* Evocatio (*the figure*) *Evocation* eſt *is* immediata reductio *an immediate reduction or bringing back* tertiæ perſonæ *of the third perſon* ad primam *to the firſt* vel ſecundam *or the ſecond perſon.*

A note. Vero *but* obſervandum eſt *you muſt mark* Verbum *that the Verb* ſemper convenire *always agreeth* cum perſona evocante *with the perſon calling forth*; ut *as for example*, Ego pauper laboro *I being poor do labour.* Tu dives ludis, *Thou being rich doeſt play.*

The applying of the examples.

In this firſt example the Verb laboro *agreeth with* Ego *the perſon calling forth (in number and perſon) that is to ſay, is the ſingular number and the firſt perſon, like as* Ego *is.*

And in the ſecond example the Verb ludis *agreeth with* tu *the perſon calling forth, that is to ſay, is the ſingular number and ſecond perſon, like as* Tu *is.*

Four things required in the figure Evocation.

Nam *for* in evocatione *in the figure Evocation* quatuor *four things* ſunt *are* notanda *to be noted.* Perſona evocans *the perſon calling forth*, quæ *the which* ſemper eſt *always is* prima *the firſt* vel *or* ſecunda *the ſecond perſon*: Evocata *the perſon called forth*, quæ *the which* ſemper eſt *always is* tertia *the third perſon.*

Verbum

Verbum *the Verb* quod *the which* ſemper *always* eſt *is* primæ *of the firſt*, vel ſecundæ perſonæ *or the ſecond perſon*. Et *and* abſentia *the abſence* conjunctionis *of a Conjunction*. 3. 4. No Contriction in evocation.

In what caſes the perſon calling forth and the perſon called forth may be of divers numbers.

In Evocatione *in (the figure) Evocation* perſona *the perſon* evocans *calling forth* & evocata *and the perſon called forth* aliquando *ſometime* ſunt *are* diverſorum numerorum *of divers numbers*: utpote *as namely*, vel *either* cum *when as* perſona evocata *the perſon called forth* caret *lacketh* numero ſingulari *the ſingular number*; ut *as for example*, Ego *I* tuæ deliciæ *thy delight or darling* veniam *will come* iſtuc *thither*. Aut *or* cum *when as* eſt *it is* Nomen collectivum *a noun collective*, ut *as for example*, Magna pars *a great part of us* ſtudioſorum *ſtudents* quærimus *do ſeek* amœnitates *pleaſures*. Hic *here* ſubauditur *is underſtood* (nos) *this word* nos *we*. Aut *or* denique *finally* cum *when as* eſt *it is* Nomen diſtributivum *a noundiſtributive*, ut *as for example*, uterque *both of us* læſi ſumus *are hurt* in magnis rebus *in great matters*, nos (*this word* nos) ſubintelligitur *is underſtood*. 1. 2. 3.

In this former annotation there are three examples.

The applying of the firſt example unto the rule.

In the firſt example, Ego tuæ deliciæ iſthuc veniam, *the word* deliciæ *being the perſon called forth, becauſe it lacketh uſually*

the ſingular number, is put in the plural number, although Ego, *the perſon calling forth, be the ſingular number, according unto this firſt caution.*

The applying of the ſecond example unto the rule.

In the ſecond example, Magna pars ſtudioſorum amœnitates quærimus : *this word* pars, *the perſon called forth, and* nos, *this word* nos, *the perſon calling forth, are of divers numbers, namely,* pars *the ſingular number, being a Noun collective, and* nos *the plural number, according unto this ſecond caution.*

The applying of the third example unto the rule.

In the third example, In magnis læſi rebus uterq; ſumus : nos, *this word* nos, *which is underſtood, and the word* uterq; *being the perſon called forth, are of divers numbers, namely,* nos *the plural number, and* uterque *the ſingular number being a Noun diſtributive, according to this third caution.*

Two ſorts of Evocation.

Evocatio (*this figure*) *Evocation* autem *alſo* eſt duplex *is of two ſorts* ; explicita *expreſſed*, ubi *where* tam *as well* perſona evocans *the perſon calling forth*, quàm *as* evocata *the perſon called forth* exprimitur *is expreſſy ſet down*: Et *and* Implicita *unexpreſſed or underſtood*, ubi *where* perſona evocans *the perſon calling forth* intelligitur *is underſtood and not expreſſed* ; ut *as for example,*

1. 2. There are no examples ſet down of

ample, Sum *I am* pius Æneas *Godly Æneas, where in the Latin,* Ego, *the perſon calling forth, is underſtood.* Populus *we the people* ſuperamur *are overcome* ab uno *by one, where in the Latin,* Nos, *the perſon calling forth, is underſtood, and not expreſſed.* the firſt ſort of Evocation but only of the ſecond.

Syllepſis, *Syllepſis.*

SYllepſis (*the figure Syllepſis*) ſeu conceptio *or conception,* eſt *is* comprehenſio *a comprehenſion or conceiving & containing* indignioris *of the unworthier* ſub digniore *under the worthier,* à σὺν *derived of the Greek Propoſition* σὺν, *which is as much as the Propoſition* con *in Latin, which ſignifieth* (together) *and of the Verb* λήϛω, *ſignifying* ſumo *in Latin, and in Engliſh* (*I take.*) *As much to ſay as a taking together. But in this derivation and compoſition the letter* ν *in the Præpoſition* σὺν *for a good ſound ſake is turned into* λ, *as* σὺλληψις *for* σύνληψις. Syllepſis. Whence the word Syllepſis is derived.

Conception is two-fold.

Conceptio *conception* autem *alſo* eſt *is* duplex *of two ſorts,* ſcilicet *namely,* perſonarum *of perſons,* quoties *as often as* perſona *a perſon* concipitur *is conceived* cum perſona *with a perſon;* & *and* Generum *of Genders,* quoties *as often as* genus indignius *the unworthier gender* concipitur *is conceived* cum genere digniore *with the worthier gender.* Cujus rei declarandæ gratiâ *for the declaring of which things ſake* obſervabis *you ſhall mark* hæc *theſe things* quæ *the which* ſequuntur *do follow.*

A direction for the making more plain of that which was ſaid before.

Copulatum *a word coupled* per Conjunctionem *by the Conjunction* Et *and,* nec *neither,* neque *neither,*

& cum *and this prepositien* (cum) acceptum *taken* pro Et *for the Conjunction* (&) *And*, est pluralis numeri *is the plural number*, ac *and* proinde *therefore* Verbum *the Verb*, aut adjectivum *or the Adjective*, aut Relativum *or the Relative*, exigit *requireth* plurale *the plural number*. Quod quidem verbum *which Verb indeed* aut adjectivum *or adjective*, aut Relativum *or Relative* quadrabit *shall agree* genere *in gender* & persona *and in person*, cū supposito *with that which is put with it*, * ac substantivo *and with the Substantive* digniore *that is the more worthy*, ut *as for example*. Quin tu & soror facitis? *Why dost not thou and thy sister do it?*

* Nominative case.

Ego & mater miseri sumus, *I and my mother are in misery.*

Tu & uxor qui adfuistis, testes estote. *Thou and thy wife which were present, be ye witnesses.*

Here are three examples.

The applying of the first example unto the rule.

In the first example, Quin tu & soror facitis? *the two substantives* tu *and* soror *coupled together by this Conjunction* & *and*, *are the plural number in worth and value, because words coupled together by a Conjunction are equal to the plural number; and therefore require a Verb of the plural number, as this Verb* Facitis *in this sentence is, the which Verb in person agreeth with the Nominative case* tu, *which is the second person, and therefore more worthy than the third person* soror.

The

The applying of the ſecond example unto the rule.

In the ſecond example, Ego & mater miſeri ſumus, *the two ſubſtantives* ego *and* mater *coupled together by the Conjunction* & *and, are equal unto the plural number, and therefore do make the Verb* ſumus *to be of the plural number, as alſo the Adjective* miſeri *to be the like, which Verb* ſumus *agreeth with the Nominative caſe* ego *in perſon, being of the firſt perſon, as the ſame is.*

The applying of the third example unto the rule.

In the third example, Tu & uxor qui adfuiſtis teſtes eſtote, *the two nominative caſes* tu *and* uxor *coupled by the Conjunction* & *and, are equivalent or of like value with the plural number, and do cauſe the two Verbs,* adfuiſtis *and* eſtote, *to be of the plural number, as alſo the Relative* qui *to be the like, the which Verbs agree in perſon with the nominative caſe* tu, *being the ſecond perſon, as they alſo are.*

Conceptio perſonarum, *Conception of perſons.*

Enim *for* prima perſona *the firſt perſon eſt* dignior *is more worthy* quam ſecunda *than the ſecond,* aut tertia *or the third;* & ſecunda *and the ſecond (perſon)* dignior

The worthineſs and unworthineſs

neſs here ſpoken of, is not of birth or place but of conſtruction or conſtruing.

dignior (*is*) *more worthy* quam tertia *than the third*; ut *as for example*, Ego & pater ſumus in tuto.

Ego & pater *I and my father* ſumus *are* in tuto *in ſafety*.

Tu atq; frater eſtis in periculo. Tu *thou* atq; frater *and thy brother* eſtis *are* in periculo *in danger*.

Neque ego, neque tu ſapimus. Neque ego *neither I*, neque tu *nor thou* ſapimus *are wiſe*.

Virgil—— divellimur—— inde Iphitus & Pelias mecum---- Divellimur *we are haled hence*: Iphitus *Iphitus* & Pelias *and Pelias* mecum *and my ſelf*.

Idem, *the ſame Virgil*. Rhemus cum fratre Quirino jura dabant. Rhemus *Rhemus* cum fratre *and his brother* Quirino *Quirinus* jura dabant *did make laws*.

Here are five examples.

The applying of the firſt example unto the Rule.

In the firſt example, Ego & pater ſumus in tuto, *in the two nominative caſes* Ego *and* Pater, Ego *the firſt nominative caſe being of the firſt perſon is more worthy than* pater *the third perſon, and therefore the Verb* ſumus *agreeth with the firſt nominative caſe* ego *in perſon, being of the firſt perſon, as* ego *is, according to the rule.*

The applying of the ſecond example unto the rule.

In the ſecond example, Tu atq; frater eſtis in periculo, *the two nominative caſes* tu *and* frater, *the firſt nominative caſe* tu, *being the ſecond*

ſecond perſon, is the more worthy perſon than the latter nominative caſe frater *the third perſon, and therefore the Verb* eſtis *agreeth with* tu *in perſon, that is to ſay, is the ſecond perſon, as it is, according to the Rule.*

The applying of the third example to the rule.

In the third example, Neq; ego, neq; tu ſapimus, *the two nominative caſes* ego *and* tu *coupled by the Conjunction* neque, *the firſt being the firſt perſon, namely* ego, *and the ſecond, namely* tu, *being the ſecond perſon, the Verb* ſapimus *agreeth with* ego, *the which is the more worthy perſon, that is, is the firſt perſon, as the nominative caſe* ego *is, according to the rule.*

The applying of the fourth example unto the rule.

In the fourth example, Divellimur inde Iphitus & Pelias mecum, *the Verb* divellimur *agreeth in perſon with* mecum, *the which pronoun* me *joyned with the Prepoſition* cum, *taken for the conjunction* &, *is the firſt perſon, and therefore more worthy than* Iphitus *and* Pelias *both of the third perſon, cauſeth the Verb* ſapimus *to be of the firſt perſon, according to the Rule.*

The applying of the fifth example to the rule.

In the fifth example, Rhemus cum fratre Quirino jura dabant, Quirino *joyned with* cum *the Prepoſition taken for the Conjunction* &, *cauſeth the Verb to be of the plural number, the which alſo agreeth in perſon with them both, that is to ſay, is the third perſon, as* Rhemus *and* Quirino *are, according to the rule.*

A note. Cum the prepoſition taken for the Conjunction &, coupling words together, will rather have a verb ſingular.

Tamen *yet notwithſtanding* (cum) *the Prepoſition* cum *with, taken for the Conjunction* & *and in ſuch kind of ſpeaking as before,* magis amat *rather loveth* verbum ſingulare *a verb of the ſingular number;* ut *as for example,* Tu quid ego & populus mecum deſideret, audi. Tu audi *hear thou* quid populus *what the people* mecum *and I* deſideret *doth deſire.*

The applying of the example unto the rule.

In this example the Verb deſideret *is rather the ſingular than the plural number, as in ſuch other like kind of ſpeakings the Verb ſingular is more uſual.*

Conceptio Generum, *The Conception of Genders.*

Dignius genus the more worthy gender.

Etiam *alſo* genus maſculinum *the maſculine gender* eſt dignius *is more worthy* quam *than* fœmininum *the feminine* aut neutrum *or the neuter gender,* & fœmininum *and the feminine gender* dignius (*is*) *more worthy* quam *than* neutrum *the neuter gender;* ut *as for example,*

ample, Rex & Regina beati. Rex *the King* & *and* Regina *the Queen* beati *are blessed*. examples. 1.

Chalybs & aurum sunt in fornace probati. Chalybs *steel* & aurum *and gold* sunt probati *are tryed* in fornace *in the furnace*. 2.

Hinc per vim leges & plebiscita coactæ. Hinc *hereupon* leges *Laws* & plebiscita *and ordinances of the people* coactæ (*are*) *enforced* per vim *by violence*. 3.

The applying of the first example unto the rule.

In the first of these three examples, Rex & Regina beati, *the Participle adjective* beati *referred unto these two substantives* Rex *and* Regina *coupled with a Conjunction, agreeth in gender with the first substantive* Rex, *the masculine gender, which is the more worthy gender than the feminine* Regina, *that is to say, is the masculine gender as* Rex *is, according to the rule.*

The applying of the second example unto the rule.

In the second example, Chalybs & aurum sunt in fornace probati, *the adjective* probati *referred unto these two substantives* Chalybs *and* aurum, *coupled with a Conjunction, agreeth with the first substantive* Chalybs *the masculine gender, which is the more worthy gender than* aurum *the neuter gender, that is to say, is the masculine gender, as* Chalybs *is, according to the rule.*

The

The applying of the third example unto the rule.

In the third example, Hinc leges & plebiſcita per vim coactæ, *the Participle adjective* coactæ *refer'd to theſe two ſubſtantives* leges & plebiſcita, *agreeth with the firſt ſubſtantive* leges *the feminine gender, which is the more worthy gender than* plebiſcita *the neuter gender, that is to ſay, is the feminine gender, as* leges *is, according to the rule.*

Exceptio, An exception.

At *but* cum *when as* ſubſtantivũ *the ſubſtantive* ſignificat *doth ſignify* res inanimatas *things without life,* adjectivum *the adjective* aut relativum *or the relative* uſitatiùs *more uſually* ponitur *is put* in neutro genere *in the neuter gender*; ut Virgilius *as Virgil writeth.*

Examples.

1. Cum *when* fregiſti *thou brakeſt* arcum *the bow* & calamos *and the arrows* Daphnidis *of Daphnis,* quæ tu *which thou* perverſe Menalca *way-ward Menalcas.*

2. Et cum *and when as* vidiſti *thou ſaweſt them* donata *given* puero *to the Boy,* dolebat *it grieved thee.*

3. *Saluſt.* Ira & ægritudo permiſta ſunt.

4. Item, *the ſame.* Huic bella civilia, cædes, & diſcordia civilis, grata fuerunt. Bella civilia *civil wars* cædes *murders,* & diſcordia civilis *and civil diſcords* fuerunt grata *were pleaſing* huic *unto him.*

5. Virga tua *thy rod* & baculus tuus *and thy ſtaff,* ipſa *the ſame* conſolata ſunt *have comforted* me *me.*

The applying of the firſt example unto this exception.

In this exception are five examples, in the firſt of the which, Cum Daphnidis arcum fregiſti

fregiſti & calamos, quæ tu perverſe Menalca, *the Relative* quæ *referred unto theſe two Antecedents* arcum *and* calamos, *both ſignifying things without life, is put in the neuter gender, according to this exception.*

The applying of the ſecond example unto this exception.

In the ſecond example, Cum vidiſti puero donata, dolebat, *the Participle adjective* donata *referred unto theſe two ſubſtantives* arcum *and* calamos *underſtood, and both of them ſignifying things without life (as in the former example) is put in the neuter gender, according to this exception.*

The applying of the third example unto this exception.

In the third example, Ira & ægritudo permiſta ſunt, *the Participle adjective* permiſta *referred unto theſe two ſubſtantives* ira *and* ægritudo, *both of them ſignifying things without life, is put in the neuter gender, according to this exception.*

The applying of the fourth example unto this exception.

In the fourth example; Huic bella civilia, cædes, & diſcordia civilis, grata fuerunt, *the noun adjective* grata *referred to theſe three ſubſtantives* bella, cædes, diſcordia, *all of them ſignifying*

ſignifying things without life, is put in the neuter gender, according to this exception.

The applying of the fifth example unto this exception.

In the fifth example, the Pronoun adjective ipſa *being referred to theſe two ſubſtantives* virga *and* baculus, *both ſignifying things without life, is put in the neuter gender, according to this exception.*

Conception two fold.

1. Direct.

2. Indirect.

Porro *moreover* conceptio *conception* aliàs *ſometime* eſt directa *is direct*, nempe *to wit*, cum *when as* concipiens *the word conceiving, that is to ſay*, dignius *the more worthy*, & conceptum *and the word conceived, that is*, indignius *the more unworthy* copulantur *are coupled* per *by* Et *the Conjunction* Et *and*, vel *or* atq; *the Conjunction* atque, vel *or* que *the Conjunction* que *and*; alias *ſometime* indirecta (*it is*) *indirect* cum *when as* copulantur *they are coupled* per cum *by the Propoſition* cum (*taken for* &) ut *as for example*, Ego cum fratre ſumus candidi, *I and my brother are white*; ubi *where* utraque conceptio * *both conceptions* eſt *is* indirecta *indirect*.

* Of perſons and genders

A certain conception not expreſly ſet down.

Eſt etiam *there is alſo* quædam conceptio *a certain conception* generum *of genders* implicita *unexpreſſed (or not plainly ſet down)* nempe *namely* quando *when as* nec genus *neither the gender* concipiens *conceiving* nec genus *nor the gender* conceptum *conceived* explicantur *are expreſſed*: ſed *but* loquimur *we ſpeak* de mare *of the male* atq; *and* fœmina *the female*, ac *as* de ſolo mare *of the male alone*; ut ſi *as if* dicerem *I ſhould ſay*, uterq; *both of them* eſt formoſus *is beautiful*; loquens *ſpeaking* de ſponſo *of the bridegroom* & ſponſa

and

and of the bride. Sic Ovidius *so Ovid (speaketh)* Impliciti laqueis nudus uterque jacet. Uterque *both of them* jacet nudus *lieth naked* impliciti *entangled* laqueis *in snares, or in a net,* loquens *speaking* de Marte *of Mars* & Venere *and Venus* implicitis *entangled or caught* reti *in a net* à Vulcano *by Vulcan.*

The meaning shewed of the word uterque.

Prolepsis (*the figure*) *Prolepsis.*

PRolepsis seu *or* præsumptio *a foretaking,* est *is* quædam summaria pronunciatio *a certain summary (or short) utterance* rerum *of things.* Fit autem *and it falleth out or is* quum *when as* congregatio *the congregation* sive totum *or the whole* cohæret *agreeth* apte *fitly* cum *with* Verbo *the Verb* vel adjectivo *or the adjective;* deinde *afterwards* partes *the parts* totius *of the whole* reducuntur *are reduced or brought again* ad idem *to the same* Verbum *Verb* vel adjectivum *or adjective,* cum quo *with the which* tamen *notwithstanding* non conveniunt *they agree not* fere *scarcely;* ut *as for example,* Duæ aquilæ volaverunt *two Eagles did fly,* hæc *the one* ab oriente *from the East,* illa *the other* ab occidente *from the west.*

Prolepsis what it is.

The applying of the example.

Hic *here* congregatio *the congregation* seu totum *or the whole,* Duæ aquilæ *two Eagles* concordant *do agree* per omnia *in all things* cum verbo volaverunt *with the Verb* volaverunt: cum quo *with the which* partes *the parts,* hæc & illa, relatæ *referred* ad idem Verbum *to the same Verb,* non concordant *do not agree* numero *in number.*

What is meant by congregation.

Congregatio *the congregation* seu totum *or the whole,* est dictio *is a word* pluralis numeri *of the plural number,*

number; ut *as for example*, Duæ aquilæ *two Eagles*: aut æquivalens *or equivalent, or of the same value*, plurali *with the plural number*; ut *as for example*, Corydon & Thyrsis.

Nam copulatum *for a word coupled (to another word by a Conjunction)* æquivalet *is as much as* plurali *the plural number*, ut *as for example*, Virgil. *Virgil speaketh.*

Compulerantque greges Corydon & Thyrsis in unum, Thyrsis oves, Corydon distentas lacte capellas.

Corydon & Thyrsis coupled with a conjunction are equivalentunto the plural number of the which they make the verb compulerant to be.

Corydon & Thyrsis (*the shepherds*) *Corydon and Thyrsis* compulerantq; *gathered also together* greges *their flocks* in unum *into one place* (*or fold*) Thyrsis *Thyrsis* (*gathered together*) oves *the sheep*, Corydon *Corydon* capellas *the goats* distentas *having their udders strouting* lacte *with milk.*

Aut congregatio *or the congregation* est *is* nomen collectivum *a noun collective*; ut *as for example*, populus *the people* vivit *liveth*, alii in penuria *some in penury* (*or want*) alii *others* in deliciis *in pleasures.*

In which example the word populus *being the congregation or whole is a noun collective.*

Five things necessary in the Figure Prolepsis.

Sulpitius & Aldus *Sulpitius and Aldus* dicunt *do say* quinque *that five things* esse necessaria *are necessary* in Prolepsi *in* (*the figure*) *Prolepsis*; congregationem *the Congregation*, ut *as* in priore exemplo *in the former example*, duæ aquilæ: verbum *the verb*, ut *as* volaverunt, partes *the parts*, ut *as* hæc & illa, determinationem partium *the determination of the parts*, ut *as* ab oriente & occidente, & *and* ordinem *the order*, videlicet *namely*, quod *that* totum *the whole* præcedat *go before*, partes sequantur *the parts follow.*

Two

Two ſorts of Prolepſis.

Prolepſis autem *Prolepſis alſo* eſt duplex *is of two ſorts*; Explicita *expreſſed*, ubi *where* omnia *all things* exprimuntur *are expreſſed* quæ *the which* oportet *ought* eſſe *to be* in Prolepſi *in Prolepſis*, ut *as for example*, equi *the horſes* concurrunt *run together*, hic *the one* à dextra *on the right hand*, ille *the other* à ſiniſtra *on the left hand* hippodromi *of the horſe race*. 1. Expreſſed.

The order here is, that the whole went before, and the parts followed.

Et *and* implicita *unexpreſſed* in qua *in the which* aliquid *ſomething* tacetur *is not expreſſed*; ut *as for example*, Ovidius *Ovid* (*ſaith.*) 2. Unexpreſſed.

Alter in alterius jactantes lumina vultus,
Quærebant taciti noſter ubi eſſet amor.

Alter *the one* jactantes *caſting* lumina *his eyes* in vultus *on the face* alterius *of the other*, taciti *holding his peace* quærebant *did ſeek* ubi *where* noſter amor *our love* eſſet *ſhould be*.

Deeſt *there lacketh* (*in this example*) altera partium *one of the parts* cum determinatione *with the determination*, videlicet *that is to ſay*, Et alter in alterius.

The ſecond example, and the ſame applyed.

Et *and again*, Alter *the one* portato *carry* onera *the burdens* alterius *of the other*. Ubi *where* deeſt *there lacketh* vos *the word* vos *ye*; & *and* altera pars *the other part* cum determinatione *with the determination* videlicet *namely*, Et alter alterius.

The third example, and the ſame applyed.

Terent. Cutemus æquam uterque partem. Curemus

mus uterque *let both of us care for* æquam partem *his part alike.*

Hic *here* (nos) *this word* nos *we,* totum *being the whole* ſubintelligitur *is underſtood,* & partes *and the parts* alter & alter, includuntur *are included* in diſtributivo *in the noun diſtributive* uterque.

Diomedes. Diomedes *the Grammarian Diomedes* dicit *ſaith,* Prolepſin *that* (*the figure*) *Prolepſis* eſſe *is* quoties *as often as* id *that* quod *the which* geſtum eſt *was done* poſterius *laſt* deſcribimus *we deſcribe* ante *before*; ut *as* Virgilius *Virgil writeth,*--Lavinaq; venit littora. Venit *he came* littora Lavina *unto the ſhores of Lavinium.* Lavinium enim *for the City Lavinium* nondum erat *was not yet builded,* quum Æneas *when as Æneas* venit *came* in Italiam *into Italy.*

Whereof Prolepſis hath his name, or is derived or compounded.

Verò Prolepſis *and* (*the figure*) *Prolepſis* dicitur *hath his name* ἀπὸ *of the Greek Preposition* ἀπὸ, quod eſt *which ſignifieth* ante (*in Latin*) *before,* & *and* λήϛω (*the Greek Verb* λήϛω) *I take.*

Zeugma (*the figure*) *Zeugma.*

What the figure Zeugma is.

* By ſuppoſita are meant nominative caſes or ſubſtantives. The example.

ZEugma (*the figure*) *Zeugma* eſt reductio *is the reducing or bringing back,* unius verbi *of one verb,* vel adjectivi *or adjective* ad diverſa * ſuppoſita *unto divers words ſet under them,* reſpondentis *anſwering* (*that is, agreeing*) viciniori *unto the nearer*; ad unum quidem *unto the one indeed* expreſſe *expreſly,* ad alterum verò *but unto the other* per ſupplementum *by underſtanding*; ut *as for example,* Cicero, Nihil te nocturnum

nocturnum præſidium palatii? nihil urbis vigiliæ? nihil timor populi? nihil concurſus bonorum omnium? nihil hic munitiſſimus habendi Senatus locus? nihil horum ora vultuſque moverunt?

Did the night-garding of the palace nothing move thee? did the watching of the City nothing move thee? did the fear of the people nothing move thee? did the running together of all good men nothing move thee? did this moſt ſtrong place of holding the Senate nothing move thee? did the face & countenance of theſe nothing move thee?

I have Engliſhed the whole ſentence together, which otherwiſe could not conveniently be done ſeverally becauſe of the interrogation.

The ſhewing of the uſe of this example.

Verbum moverunt (*for ſo I think it ought to be ſupplyed*) *the Verb* moverunt (*in this example*) expreſſe reducitur *is expreſly reduced* ad ora vultuſq; *to* (*the nominative caſe*) ora vultuſq; (*the nearer unto it*) at ad cætera *but to the reſt* per ſupplementum *by underſtanding*. Subintelligendum eſt enim *for there muſt be underſtood* præſidium movit, vigiliæ moverunt, timor populi movit, bonorum concurſus movit, habendi Senatus locus movit.

An Exception.

Attamen *yet notwithſtanding* quando *when as* eſt comparatio *there is a compariſon* vel ſimilitudo *or a ſimilitude*, Verbum *the Verb* vel adjectivum *or the adjective* convenit *agreeth* cum remotiore *with the* (*nominative caſe or ſubſtantive*) *furtheſt off*; ut *as for example*, Ego melius quam tu ſcribo. Ego ſcribo *I write* melius *better* quam tu *than thou*.

examples.

Ego ſicut fœnum arui. Ego *I* arui *have withered* ſicut fœnum *like unto hay*.

Hoc ille ita prudenter atque ego feciſſet. Ille *he* feciſſet hoc *would have done this* ita prudenter *as wiſely* atque ego *as I*.

In the first of these three Examples, the Verb Scribo *agreeth with the nominative case* ego *further off from it in the Latin than the nominative case* tu, *as is required in this exception, because there is a comparison.*

In the second Example, the Verb arui *agreeth with* ego *the nominative case in the Latin further off than* fœnum, *because there is a similitude.*

In the third Example, the Verb feciſſet *agreeth with the nominative case* ille, *placed in the Latin further off than* ego, *according to the exception, because there is a comparison.*

A ſecond exception.

Item *alſo per* Niſi *by the (Conjunction)* Niſi, *ſaving or except*; ut Terentius *as Terence (writeth)* Talem filium nulla niſi tu pareret; Nulla (mulier) *no woman* niſi tu *ſaving thou* pareret *could bring forth* talem filium *ſuch a ſon.*

Here the Verb pareret *agreeth with* mulier *underſtood, being the nominative caſe further off, becauſe the ſpeech is uttered by the Conjunction* niſi, *according to this exception.*

Licet *albeit* Poetæ *the Poets* interdum *ſometime* loquant *are wont* loqui *to ſpeak* aliter *otherwiſe* ut *as for example,* Ovid. Quid niſi ſecretæ læſerunt Phyllida ſylvæ? Quid *what* niſi *ſave* ſecretæ ſylvæ *the ſecret woods* læſerunt *have hurt* Phyllida *Phyllis?*

Here the Verb agreeth with ſylvæ *the nearer nominative caſe.*

A Caution.

De quibus *of the which* ſuprà *before* dictum eſt *hath beene ſpoken* in concordantia *in the concord* Verbi *of the Verb* & nominativi *& the nominative caſe*, ut *as for example*, Cicero (*ſpeaketh*) Quare ut arbitror prius hic te nos, quàm iſtic tu nos videbis.

Quare *wherefore* ut *as* arbitror *I ſuppoſe* nos *we* (Iubaudi videbimus *underſtand the verb* videbimus *ſhall ſee*) te *thee* hic *here*, prius *ſooner* quàm *than* tu videbis *thou ſhalt ſee* nos *us* iſtic *there*.

The example applyed.

Here the Verb videbis *agreeth with* tu *the nearer nominative caſe, and not with* nos *the further off nominative caſe, as this caution telleth us.*

Zeugma (*the figure*) Zeugma fit *is made* tribus modis *three wayes.* 2. Zeugma triplex zeugma threefold.

In perſona *in perſon*; ut *as for example*, Ego & tu ſtudes. Ego & tu *I and thou* ſtudes *doeſt ſtudy*. 1. In perſon.

The example applyed.

In this Example the Verb ſtudes *agreeth with the nominative caſe* tu *in perſon.*

In genere *in gender*; ut *as for example*, Maritus & uxor eſt irata. Maritus *the Husband* & uxor *and the wife* eſt *is* irata *angry*. 2. In gender.

The example applyed.

In this Example irata *the Participle adjective agreeth with the Subſtantive* Uxor *in gender, that is to ſay, is the feminine gender, as the word* uxor *the nearer ſubſtantive is.*

In numero *in number*; ut *as for example*, hic illius 3. Numb. r.

arma, hic currus fuit. Hic *here* illius arma *her armour* (ſubaudi fuere *underſtand the Verb* fuere *were*) hic *here* illius currus *her Coach* fuit *was*.

The example applyed.

In this example the Verb fuit *agreeth in number with the nominative caſe* currus.

Aliquando *ſometime* Verbum *the Verb* vel adjectivum *or the adjective* ponitur *is placed* in principio *in the beginning*, & tum *and then* vocatur *it is called* Protozeugma; ut *as for example*, Dormio ego & tu. Ego dormio *I ſleep* & tu *and thou*.

Protozeugma

Quandoq; *ſometime* in medio *in the middle*, vocaturq; *and it is called* Meſozeugma; ut *as for example*; Ego dormio & tu: Ego dormio *I ſleep* & tu *and thou*.

Meſoſeugma

Quandoq; *ſometime* in fine *in the end*, & vocatur *and it is called* Hypozeugma; ut *as for example*, Ego & tu dormis. Ego *I* & tu *and thou* dormis *ſleep*.

hipoſeugma

Four things in the figure Zeugma required.

Requiruntur autem *and there are required* quatuor *four things* in Zeugmate *in* (*the figure*) *Zeugma*.

1. Duo ſubſtantiva *two ſubſtantives*; ut *as for example* Rex & Regina *the King and Queen*.

2. Conjunctio *a Conjunction*, quæ *the which* eſſe poteſt *may be* vel *either* copulativa *copulative*, vel disjunctiva *or disjunctive*, vel etiam *or alſo* expletiva *expletive*; ut *as* & *and*, vel *either*, &c.

3. Verbum *a verb* vel adjectivum *or an adjective*; ut *as for example*, irata eſt *was angry*.

4. Et *and* quod verbum *the which verb* vel adjectivum *or adjective* reſpondeat *muſt agree with* viciniori ſuppoſito *the nearer word put under it, either Nominative caſe or ſubſtantive*.

Zeugma

Zeugma by Adverbs.

Fit quoque *there is alſo* quoddam genus *a certain kind* Zeugmatis *of Zeugma* per adverbia *by adverbs*; ut *as for example*, Cubas ubi ego. Cubas *thou lyeſt* ubi ego *where I lye.*

The example applyed.

In this example Zeugma *is made by the adverb* ubi.

Cœnas quando nos. Cœnas *thou ſupp'ſt* quando *when* nos *we* (cœnamus *ſup.*)

The other example applyed.

In this example Zeugma *is made by the adverb* quando.

Another kind of Zeugma of ſpeaking and not of conſtruction.

Quando *when as* verbum *the verb (or the adjective)* reducitur *is reduced* ad duo ſuppoſita *unto two (or more) nominative caſes (or ſubſtantives)* & convenit *and agreeth* cum utroq; *with them both*, eſt *it is* Zeugma locutionis *of ſpeaking* (ut dicunt *as they ſay*) non conſtructionis *and not of conſtruction*, ut *as for example*, Joannes fuit piſcator & Petrus. Joannes *John* fuit *was* piſcator *a fiſher* & Petrus *and Peter.*

Zeugma } Locutionis conſtructionis.

Here the Verb indifferently agreeth with both the Nominative caſes, being both the third Perſon.

From whence the figure Zeugma is named or derived.

Zeugma autem *and (the figure)* Zeugma dicitur *is named (or ſo called)* quaſi copulatum *as if you would ſay coupled (or yoked)* à Græco verbo *of the Greek*

Verb Ζευγνύω Zeugnuo vel *or* Ζεύγνυμι Zeugnumi, quod eſt *which ſignifieth*, Copulo *I couple or yoak.*

Syntheſis (*the figure*) *Syntheſis.*

SYntheſis (*the figure*) *Syntheſis*, eſt oratio *is a ſen-*tente congrua *agreeing* ſenſu *in the ſenſe or meaning* non voce *not in voice or word*, ut Virgilius *as Virgil*, Pars in fruſta ſecant.

Pars *part of them* ſecant *cut it* in fruſta *into pieces.*
Gens armati *a people armed.*

Here are two Examples.

The applying of the firſt example.

In the firſt example, pars *the ſingular number, referred unto the verb* ſecant *of the plural number, diſagreeth in voice, but agreeth in ſenſe and meaning, as is ſet down in this rule.*

The ſecond example applyed.

In the ſecond example, Gens armati, *this word* Gens *the feminine gender and ſingular number, referred to the Participle adjective* armati *the maſculine gender and plural number, diſagreeth in word, but agreeth in ſenſe and meaning, as is here ſet down.*

Three ſorts of Syntheſis.

Syntheſis autem *and (the figure) Syntheſis* ſit *is made*
1. In gender, and that for two reſpects
1. To diſcern the ſex.
nunc *ſometimes* in genere *in gender* tantùm *only*, idq; *and that* aut *either* cauſâ *for the cauſe* diſcernendi ſexus *to diſcern the ſex, that is, the male from the female*; ut *as for example* Anſer fœta *a brood Goose.* Elephantus gravida *an Elephant great with young.*

In

In the first to discern the Goose from the Gander.

In the second to discern the female Elephant from the male.

Aut *or else* gratia *for the cause of* supplementi *understanding*, ut *as for example*, Prænestе sub ipsa *under Prænestе it self:* urbe *the word* urbe *the City* subaudi-tur *is understood.* 2. For understanding sake.

Centauro in magna *in the great Centaurus*, navi *the word* navi *the ship* subintelligitur *is understood.*

Nunc *another while* in numero *in number* tantùm *only*; ut *as for example*, Turba ruunt *a company rusheth in.* 2. In number.

Here Turba *is the singular number, and* ruunt *the plural number.*

Aperite aliquis ostium, *Some body open the door.*

Aliquis *here is the singular number, and the Verb* aperite *the plural number.*

Nunc verò *and sometime* in genere *in gender* & numero *and number* simul *together*; ut *as for example*, Pars mersi tenuere ratem. *Pars part of them* mersi *ready to be drowned* tenuere *held hold* ratem *on the ship.* 3. Both in gender and number.

Virg. Hæc manus ob patriam pugnando vulnera passi. Hæc manus *this hand* passi *having suffered* vulnera *wounds* pugnando *in fighting* ob patriam *for my Countrey.*

The applying of the first example to the rule.

In the first of the two former Examples the nominative case and substantive pars *of the singular number and feminine gender,*

referred unto the Verb tenuere *of the plural number, and unto the Participle adjective* merſi *of the maſculine gender & plural number, diſagreeth in voice, but agreeth in ſenſe, as in this figure* Syntheſis *the examples uſe to do.*

The applying of the ſecond example unto the rule.

In the ſecond example, Hæc manus ob patriam pugnando vulnera paſſi, manus *the ſubſtantive of the ſingular number and feminine gender referred to the participle adjective* paſſi *of the plural number and maſculine gender, agreeth not in word, but agreeth well enough in meaning, as the examples in this figure* Syntheſis *are wont for to do.*

The derivation of the figure Syntheſis.

Dicitur autem Syntheſis *now (this figure) Syntheſis is named or derived* à σὺν *of the Greek Preposition* ſun quod eſt con, *which ſignifieth* con, & θέσις *and the word* theſis, poſitio *a poſition,* quia *becauſe* eſt *it is* compoſitio *a compoſition,* id eſt *that is to ſay,* conſtructio *a conſtruction* facta *made* gratia ſignificationis *for ſignification ſake.*

Antiptoſis *(the figure)* Antiptoſis.

Antiptoſis. ANtiptoſis *(the figure) Antiptoſis,* ab ἀντὶ *of the Greek preposition* anti quod eſt pro *which ſignifieth* pro *for* & πτῶσις *and* Ptoſis caſus *caſe,* eſt *is* poſitio *a putting* caſus *of a caſe* pro caſu *for a caſe,* idque *and that* interdum *ſometime* non inyenuſtè *not without elegancy,*

elegancy, ut *as*, Virgilius *Virgil* (*hath this example*) 1.
Urbem quam ſtatuo veſtra eſt. Urbem *the City* quam ſtatuo *which I build* veſtra eſt *is yours*.

In this example Urbem *the accuſative caſe before the Verb* eſt, *inſtead of the Nominative caſe* urbs.

Terentius *Terence*. Populo ut placerent, quas feciſſet fabulas. Ut *that* fabulas *the fables or Comedies* placerent *might pleaſe* populo *the people*, quas *the which* feciſſet *he had made*. 2.

In this example fabulas *the accuſative caſe before the Verb* placerent *for the Nominative caſe* fabulæ.

Sermonem quem audiſtis, non eſt meus. Sermonem *the ſpeech* non eſt meus *is not mine* quem *the which* audiſtis *ye have heard*. 3.

In this example Sermonem *the accuſative caſe, for* ſermo *the nominative caſe, before the Verb* eſt *and the Pronoun adjective* meus.

Ejus non venit in mentem, pro id. Ejus non venit *that came not* in mentem *into my mind*, pro id *for* (*the Nominative caſe*) id. 4.

An Admonition.

Quanquam *although* hic *in this place* venit (*the Verb*) venit exiſtimandum eſt *is to be eſteemed* uſurpari *to be uſed* potius *rather* impersonaliter *impersonally*.

Ariſtotelis libri ſunt omne genus elegantiæ referti, pro omnis generis. Ariſtotelis libri *the Books of Ariſtotle* ſunt referti *are ſtuffed* omne genus *with all kind* elegantiæ *of elegancy*; pro omnis generis. other examples like the former.

Sic ſo id genus *of that ſort*, quod genus *of which ſort*, *for* ejus generis, cujus generis, *and ſuch like*.

Idne

Idne eſtis authores mihi? pro ejus. Eſtis nē *are you* authores *Authors* mihi *unto me* id *of that*? pro ejus *for* ejus.

An harder Antiptoſis.

The nominative for the vocative

Interdum *ſometime* fit *there is made* durior antiptōſis *an harder antiptōſis*; ut *as for example*, Salve primus omnium parens patriæ appellate. Salve *God ſave thee* appellate *called* parens *the Father* patriæ *of thy Country* primus omnium *firſt of all*, pro prime *for* prime.

The ablative caſe for the Genitive

Habuit duos gladios, quibus altero te occiſurum minatur, altero villicum, pro quorum altero. Habuit *ſhe had* duos gladios *two ſwords*, quibus altero *with the one of the which* minatur *ſhe threatneth* (ſupple ſe) *that ſhe* occiſurum *will kill* te *thee*, altero *with the other*, villicum *thy farmer*, pro *for* quorum altero.

Queſtion

But in this example there lyeth a greater difficulty or hardneſs, namely, how the participle adjective occiſurum (*as it ſeemeth, and hitherto hath of many been wrongfully taken*) *being the maſculine gender, can agree with the accuſative caſe* ſe, *underſtood, and ſpoken of the woman* Cæſina *the feminine gender.*

the anſwer and worth the noting.

The true anſwer is, that the word occiſurum *is not here a Participle adjective, but the future tenſe of the infinitive mood of the Verb* occido, *either taken by it ſelf alone, or to be referred to the Infinitive mood* eſſe, *underſtood thus,* occiſurum eſſe. *The which kind of ſpeaking ſeeming harſh and ſtrange at the firſt, I have*

have cleared with many examples in my book of Grammar diſputations, to be had among the Stationers.

Synecdoche (*the figure*) *Synecdoche.*

SYnecdoche (*the figure*) *Synecdoche* eſt *is* cum id quod partis eſt *the which appertaineth to ſome one part,* attribuitur *is attributed* toti *to the whole*; ut *as for example,* Æthiops *an Æthiopian* albus *white* dentes *as touching his teeth.* Hîc *here* album *white* quod *the which* convenit *agreeth* ſolis dentibus *unto the teeth only,* attribuitur *is attributed* toti Æthiopi *unto the whole Æthiopian, or black-more.* Synecdoche. *when as that* the example applyed.

Per Synecdochen *by* (*this figure*) *Synecdoche,* omnia nomina adjectiva *all nouns adjectives* ſignificantia *ſignifying* aliquam proprietatem *ſome propriety*; item *alſo* verba paſſiva *verbs paſſives* & neutralia *and neuters,* ſignificantia *ſignifying* aliquam paſſionem *ſome ſuffering* poſſunt regere *may govern* accuſativum *an accuſative caſe,* vel ablativum *or an ablative caſe,* ſignificantem *ſignifying* locum *the place* in quo *in the which* proprietas *the property* aut paſſio *or the paſſion or ſuffering* eſt *is*; ut *as for example,* æger pedes vel pedibus *ſick or lame in his feet.* Nota a note, Examples. 1.

Saucius frontem *wounded in his forehead,* vel fronte, *or by* fronte *the ablative caſe.* 2.

Doleo caput, vel capite. Doleo *I have a pain or ache* caput *in my head,* vel capite *or by* capite *the ablative caſe.* 3.

Redimitus tempora lauro. Redimitus tempora *having his head crowned* lauro *with a garland of Bays.* 4.

Truncatus membra bipenni. Truncatus membra *having his members ſtruck off* bipenni *with a Bill.* 5.

Effuſas

Effuſas laniata comas, contuſaq; pectus. Laniata comas *rending her hairs* effuſas *hanging over her ſhoulders*, contuſaq; *and ſtriking* pectus *her breaſt.*

Greek phraſes. examples. 1.

Nam illæ *for theſe* ſunt Græcæ phraſes *are Greek phraſes or kind of ſpeaking.* Excepto quod non ſimul eſſes, cætera lætus. Excepto *excepting* quod *that* non eſſes *you were not* ſimul *together with me*, lætus *merry* cætera *in other reſpects.*

Cætera ſimiles uno differunt. Similes *being like* cætera *touching other points* differunt *they differ* uno *in one point.*

Whereof the figure Synecdoche is derived.

Dicitur autem Synecdoche *now (the figure) Synecdoche is named or derived* à σὺν ſun, *of the Greek preposition* σὺν ſun, quod eſt *which ſignifieth* con *together* & *and* ἐκδέχομαι ecdechomai *I take*: videlicet *namely* quod *for that* totum *the whole* capiatur *is taken* ſua parte *with his part.*

To the Reader.

In his Book of Figures.

Si cui lubet *if any man luſt* pernoſcere *to know more thorowly* elegantias *the elegancies* figuratæ conſtructionis *of figured conſtruction*, legat *let him read* Thomam Linacrum *Thomas Linacre* differentem eruditè *diſcourſing learnedly*, dilucidè *plainly* & copioſè *and plentifully* de Eclipſi *of Eclipſis*, Pleonaſmo *Pleonaſme*, & *and* Enallage *of the Enallage*, deque aliis figuris *and of other figures.*

FINIS.